

# THE RELIGIOUS INSTRUCTOR.

PUBLISHED MONTHLY.

UNDER THE SUPERINTENDENCE OF SEVERAL MINISTERS OF  
THE PRESBYTERIAN CHURCH.

Vol. I.]

MAY, 1811.

[No. IX.]

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AN

## ADDRESS TO CHRISTIANS

RECOMMENDING THE

DISTRIBUTION OF CHEAP RELIGIOUS TRACTS.

(CONTINUED.)

The one is a young gentleman who had been in a situation peculiarly unfavourable to religion and humanity, who was living in profaneness and vice, and who discovered a peculiar enmity to godliness, and could not bear, without testifying bitter indignation, the counsels and letters of pious friends. A relation of his being on a visit at the house where he lived, one evening put into his hand a religious tract, and begged the favour of him to read it. He took it up with him to his apartment; and before he went to rest, looked over the first page. It struck him there was something there he had never seen nor thought of before. He next day read the whole; and the happy consequence was a deep concern for the salvation of his soul, a discovery of the way of obtaining mercy, and an immediate application to Jesus for pardon, grace, and peace. He is now an eminently zealous christian, and is vigorously exerting himself to promote the knowledge of Christ in the neighbourhood where he resides. The tract which proved so useful is peculiarly excellent, and merits a place in every collection. It is *Vivian's three dialogues between a minister and one of his parishioners*. The other person had been a seaman in the navy. He was a sabbath-breaker, a drunkard, and a swearer; in short, a notorious sinner. His wife brought home, from the county hospital, a religious tract, which is given to those who go out recovered. He read it and was convinced of his sinful ways. It led him immediately to attend on the preaching of the gospel, where he could hear the way pointed out by which a sinner can be saved: and there is every reason to conclude, from several years observation, that he is a true disciple of Jesus Christ. Let the worth of the soul be duly considered; and what a reward is here for the labours of thousands! If two examples fall within the personal acquaintance of one man, how many, may we not hope, will have reason to bless God through all eternity for this method of conveying religious knowledge; especially when we take into the account, that numbers of

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## BIOGRAPHY.

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Some persons have doubted the propriety, and others the practicability, of the conversion of the natives of India; and unfriendly remarks have not unfrequently been thrown out against those employed in their instruction. To shew that the real conversion of all the casts of Hindoos is practicable, as well as, upon every principle of true benevolence, highly desirable, the Brethren of the Mission at Serampore have thought it proper to publish the following brief Memoir of a Christian Hindoo, lately deceased.

*Mission House, Serampore, March 1810.*

### *Memoir of Futika, a Bengalee Christian.*

Futika was born at a village named Mujgooree in the district of Jossore, in Bengal. His father died when he was very young. He was a weaver, and a strict idolater. He used to pray to the gods to give him a son, but before the birth of Futika, he had two daughters.

After the death of his father, Futika and his mother lived together. At this time Futika disregarded the cast in secret, and, under the idea of cultivating universal love, used to eat with all other casts who were of the same mind. Still, however, he worshipped Krishna, under the name of Huree. His mother received what is called an initiatory muntra\* from a brahmun as her gooroo,† but another brah-

\* This incantation is repeated in silence, as a sure means of salvation.

† Or spiritual guide.



mun came to Futika's house, and constrained him to take a muntra from him, contrary to the advice of his mother, who wished her son to receive the same spiritual teacher as herself. The words of this muntra, which indeed Futika never understood, were, *Ungu kilingu ungu shwuda ungu suvitru mundulee*. Some time after this his mother's gooroo came to their house, and flew into a dreadful passion because Futika had received the initiatory muntra from another gooroo. The whole family threw themselves at his feet to appease him, and Futika ran and hid himself. Nothing could pacify the enraged gooroo till Futika came and threw himself at his feet, and promised to receive the muntra from him. Futika now took a second guardian deity, and a second gooroo, or spiritual teacher. After the gooroo was thus pacified he rose and eat with them.

These efforts to get disciples arise from the poverty of the gooroo, whose means of subsistence depend upon the number of his disciples, at each of whose houses he stays for a day or two at a time, taking with him a present, according to the ability of the disciple.

After this, a woman gave Futika another muntra to repeat, and he became her disciple: this muntra consisted of certain words addressed to the earth, sun, air, and water.

Next Futika was drawn among the ghosparowites,\* and took another muntra, called the soloanna (or perfect) muntra, for which he gave 16 annas, or a rupee. The words of the muntra are, *Kurta aooliya muha prubhoo amee tomaru sookhe chulee phree, tilarddhu amee tomaru chara naee; amee tomaru sunge ahee; dohaee muha prubhoo, viz. O sinless Lord, O great Lord: at thy pleasure I go and return; not a moment am I without thee. I am ever with thee; save, O great Lord.* The person who gave this muntra to Futika, told him, that by it he would be able to cure the most dreadful diseases, &c.

In this way poor Futika was carried away by different deceivers, finding nothing upon which he could rest for salvation, and getting daily proofs that all these people were only seeking their own profit by teaching lies, and while they pretended to teach others the way to heaven, were themselves in the high road to hell.

Futika says, he has attended meetings of those who worship the female deities, at which meetings men and women secretly set up a woman, as an object of worship, before whom a pan of liquor is placed, and a number of ceremonies performed. At length the persons present, both male

\* Followers of a man named Ram-doolala.



and female, drink off a pot of spirits, each man becoming a Shiva, and each woman a Doorga,\* and conclude the meeting by indecencies which delicacy forbids to be mentioned.

He has also attended meetings of persons of different casts, followers of the god Krishna, when the worshippers, at the close of the ceremony, eat together, mix in play indiscriminately, the men becoming Krishnas and the women Radhas, (the name of Krishna's principal mistress) and commit every abomination.

This forms a faint sketch of the religious life of a Hindoo idolater. In this state a gospel tract, written by a converted native named Peetamvura found Futika. He obtained this tract through a young man who was afterwards baptized. Futika also got another tract written by brother Ward. This was the tract which Peetamvura first obtained, and which was the means of bringing him to Serampore.

At the time that Futika obtained these tracts, a friendship had taken place between him Dweep-chundra, Kanaee, and Kanta. He used to call these persons and his mother and sister, and make them sit down to hear these books. Bhaanee his sister, however, did not like the thought of leaving her idols, and she used to attend very reluctantly while poor Futika was reading about Yisoo Khreest, [Jesus Christ.]

At length Futika could wait no longer, but was determined to find out Serampore, where the persons lived who gave away these papers. He and Dweep-chundra left their village at the time the people were going to a great assembly of idolaters at Ugrudwipa.

On arriving at Serampore, nobody would give them the needful information, and they proceeded to Calcutta, having heard that a gentleman there was the person who was giving away gospel tracts in Bengalee. This person's door-keeper took them by the neck, and turned them out of the yard. This was a sad disappointment, as they expected the persons who had proclaimed the love of Yisoo Khreest would have taken them into their bosoms. Mortified and discouraged, they returned to their village without a farthing to bear their expenses. Here they worked for some time to collect a little money to make another attempt. After some months Dweep-chundra got a situation in another part of the country. Futika saved a rupee and twelve annas, and Kanaee a rupee and four annas; Kanta was not able to save any thing.

\* *The god Shiva and the goddess Doorga.*

At last, however, they left their home, and came to Serampore, when they enquired where the new shastra was printed. The people whom they asked only abused them; asked them if they were come to sell their cast; if they were perishing for want, &c. A brahmun, whom they asked before the door of the mission house, did all he could to make them afraid and ashamed. Kanace and Kanta were almost persuaded to return back, till Futika reproved them for their cowardice, asking them whether they had not renounced their cast a hundred times in secret, and whether, in fact, they (Futika, Kanace, and Kanta) though they now are together, were not of different casts? While they were disputing with this brahmun, Krishna Prisada happened to be going out of the mission house, and he asked what they were disputing about? Futika told him. With the utmost joy he took them by the hands, brought them into the house: fetched them something to eat, while another brother fetched Futika a drink of water.

All was new and very wonderful to these enquirers, but Futika's mind was, (he says) filled with love and satisfaction. Indeed it is difficult to give his description in the cold language of England, of his state of mind before he saw the missionaries; while meditating on his bed upon the love of Christ in giving his soul for sinners, and after he had found the missionaries and had sat down, looking with surprise at the missionaries surrounded with the native converts. Futika and his two companions staid five days, and then went home promising soon to return.

After some time, Futika returned with a native convert named Kanta, and after staying two months was baptized, and returned home.

He, however, soon returned again, bringing with him his friends Kanace and Kanta, who were next baptized.

Futika's mind was now so taken up with the contents of the books he had with him, that he almost forgot to eat, and his neighbours began to persecute him. The neighbouring brahmuns and others went to the head man of the village, complaining against Futika, that he had drawn Dweep-Chundra, Kanace and Kanta after him, and would at this rate, draw away all the neighbourhood; that these persons did not mind cast, and besides, there was something in the books they read, that unaccountably stole away the mind, and unfitted it for every thing. Futika's mother and sister were also against him. The head man of the

village hearing this collected a mob, who went to Futika's house on the Lord's day, while he was at prayer, bound his hands, and dragged him into the road, while the whole village, men, women and children, hissed at him, and treated him with the greatest rudeness. Futika's mother, sister, and nephews were now in the most dreadful state of distress, thinking he would be murdered. His uncle went to soften the mob, who, however, hissed at him, and asked him if he was become Yisoo Khreest also. They threw dirt, dust, &c. on Futika; daubed him all over with cow dung, with which they stopped up his eyes, ears, &c. They offered him deliverance, if he would promise to worship the gods like his forefathers, and forsake Yisoo Khreest, Futika entreated them to forbear asking him such questions.

While he was in this state, and while his mother and family were in an agony of distress, Futika describes his mind as filled with the love of Christ, and as being delivered from all shame, fear, &c.

The mob destroyed his Bengalee Testament, and all the tracts in his house, and he was kept tied up to the pillar of an idol temple for several hours. In the evening, when they were tired of punishing him, they promised to liberate him if he would give them security that he would worship Christ no longer. Not giving this, a man jokingly said, I am his surety, and liberated him. Kanaee and Kanta fled. The mob declared, if they could find them they would feed them with dung.

Futika next brought Dweep-Chundra, and afterwards his mother, to Serampore, where they were baptized.\*

At length the Serampore brethren, wishing to place a native brother or two at Dinageporé, made an offer to Futika, who, after some days, consented to go. He went therefore, to sell his little property at Panjee, and take leave of his sisters, neighbours, &c. Brother Ward, before his departure, reminded Futika of the importance of saving his sister and her children if possible, and rescuing them from a death in idolatry. Hitherto Bhanee, his sister, had been stout against the gospel, but her mother being at Serampore, and Futika and her two sons being now about to leave her, most likely for ever, she was cut to the heart, and followed Futika, with other relations, out of the vil-

\* *Dweep-Chundra's mother one day thanked Futika for rescuing her son from a state of the deepest pollution, and most likely from a premature and violent death.*



lage, crying and wailing in the most shocking manner. Futika turned about, and again addressed her on this way of Salvation. She relented, and promised to go with him, when Futika, full of joy, turned back to the village, where she arranged her affairs, and then came with her brother to Serampore.

While this sister continued at Serampore, and after her departure to Dinagepore, she continued without any gracious change; but after she returned again to Serampore, her mind became affected with great concern after salvation, and she was baptized. After her baptism she walked consistently, till she was seized with the dysentery, under which disease she lingered three or four months.

During her illness, and especially in the latter end of her life, she gave to brother Ward and others, a good deal of satisfaction, though

“She linger’d, shiv’ring on the brink,  
And fear’d to launch away.”

However, a few days before her death, she seemed anxious to depart, and expressed her firm faith in Jesus. She seemed very sensible of her own vileness, and was frequently calling upon the Saviour for forgiveness, and to take her to himself. One day she took hold of the hands of her two children, and putting them into the hands of brother Ward, committed them, or rather gave them to him.

Bhancee died on the 11th of November, 1807, and was buried the same day in the brethren’s burying-ground at Serampore.

Futika came down from Dinagepore with a disorder upon him, which never was removed, viz. the bos accompanied by a slow fever. Sometimes he was rather better, but for many months before his death he could never be said to be well, yet in all these months of trial he never appeared to think worse of the gospel,\* nor was his faith in Christ at all diminished.

A little before the last heavy return of his affliction, he appeared considerably better, and did some business in the

*\* The mother of one of the members, who lately put an end to her existence on account of the severity of her pains in a long protracted illness, used to impute her afflictions to the anger of the idols, whom she had left.*

printing office. During his state of convalescence, for two or three days together, he was very earnest in his addresses to the brahmuns and others employed in the printing-office, warning them against a perseverance in rejecting the gospel. Seeing this, brother Ward was led to conjecture, that perhaps Futika had not long to live, and that he was bearing his last testimony for God to these hardened rebels. Such it proved, for in a day or two afterwards this brother was taken ill, and every one who saw him foretold his speedy dissolution.

At this time two persons, a man and a woman, were at the Bengalee school, seeking christian instruction. One evening in particular Futika, though at this moment his fever was very violent, was endeavouring, with peculiar earnestness, to bring them to Christ. One of the native brethren entreated Futika to spare himself, as his illness appeared to threaten his life; yet this afflicted native christian could not be persuaded to desist from recommending Christ to his fellow-countrymen, notwithstanding at the moment he was almost burnt up with fever.

One evening brother Moore, when attending upon the Bengalee prayer-meeting, asked Futika respecting the state of his mind. He expressed his unshaken confidence in Christ, and raised the tune for the hymn before prayer.

On the evening before his death he sent for brother Ward, who went to him almost directly, and found the symptoms of death upon him; but Futika was still cheerful even in death. He was talking to his mother against worldly-mindedness,\* and urging her to be ready for death. Brother Ward not being able to stay long went home, and according to promise, returned between nine and ten o'clock the same night. At this hour Futika was still worse: the rattling in his throat might be heard very far, yet he was sitting up. Brother Ward sat down before him. This dying brother then began a brief history of his life after his conversion. He set out with the coming of the missionaries into the country with the gospel in their hands, and went on to his own re-

\* When Futika was returning from his village in Jossore after selling his little all there, he made a vow on the road, to give up what ready money and ornaments he had as a gift to the church. Some time before his death, he fulfilled this vow, but his mother steadily opposed him in it, keeping back part of the money.

ception of it, his taking his nephew by the hand, and spreading the good news through the villages near his house. This nephew had learnt a few gospel hymns, and he used to sing them at the places where Futika sat down to talk about the gospel. Futika went on with his story till he began to talk about Dweep-Chundra, who had lately gone back to the world, and he urged the brethren to seek to recover this wanderer.

With all this detail, which had been interrupted again and again by want of breath, and by the weakness necessarily accompanying dying moments, Futika, at length, was overcome, and he acknowledged that he must give it up.

Brother Ward, after a short pause, now asked Futika respecting his prospects, and his hope of salvation. The dear man, collecting all the breath he could, with peculiar force and emphasis said, "I have not a doubt of obtaining salvation by the death of Christ." Brother Ward asked him if he had any uneasiness about leaving the world? To which he replied by quoting "Blessed are the meek; they shall inherit the earth"—"Blessed are the pure in heart, for they shall see God," and then added a very proper reflection or two on the vanity of the creatures. After this brother Ward, commending his dying brother to the arms of the Saviour, left him.

The native brethren sat up with him by turns. About one o'clock Roop asked Futika whether they should sing? He replied in the affirmative, and they continued singing, till they had nearly exhausted the whole stock of hymns in the Bengalee hymn book.

At five or half-past they sung the hymn the chorus of which is "Full salvation by the death of Christ;" after which Krishna prayed, when almost immediately our brother's happy spirit left the body, wafted to heaven as it were by the blessed sound "Full salvation by the death of Christ."

In the evening the body was carried by the brethren to the mission-burying ground and interred there among other deceased members of the church.

Our brother Futika, was naturally of a warm and ardent temper, and on his first convictions he entered into the gospel with his whole heart; nor did he ever swerve from it, nor flinch when it was to be defended. Before the most learned or the most audacious of the brahmuns, he was the same. He feared none of them; he avowed himself a christian; he exhibited to them in broad undisguised lan-



guage the infamous actions of their own gods, and then would shew them the love of Christ, and the way of salvation by him. He would say—"I have gone into all your ways of folly, sin, and shame: I have tried them all. I know where you are; and now I tell you, there is no way to heaven but Jesus Christ.

Futika's zeal in recommending the gospel is a pleasing trait in his christian character. He was the instrument of bringing Kanace, Kanta, Dweep-Chundra, his own mother, sister, and two nephews under the means, all of whom except the two latter have been baptized.

Futika's general walk also was very consistent; except some quarrels with his sister before her baptism, his conduct was exemplary; and these quarrels were no doubt the fault of his sister, in a great measure.

His faithfulness under persecution deserves to be recorded.

It was a circumstance for which his brethren ought to be thankful, that Futika was so particularly favoured in his last ten days affliction with that gracious frame of spirit, which made his heavy afflictions appear light and momentary.

Putting all these facts together, who can help admiring the riches of God's grace, in the conversion, perseverance and blessed death of this man, who was once an enthusiast in idolatry. This grace will particularly appear if we think of the former state of such a person. Many a European christian "is a wonder to many"—how much more the person who has been saved from so great a death in sin as that in which Futika was found by the Saviour.

There are many obstacles in the way of the salvation of every man, but to all these common obstacles add those in the way of every Hindoo, arising from his cast,\*—his ignorance,—the influence of friends,—his prejudices,—his aversion and contempt of foreigners, through union with whom alone he can hear the way of salvation, and then say, Is not every converted Hindoo eminently a monument erected to the honour of our Saviour. No doubt it appears much more easy to a Hindoo female to mount the funeral pile, and embrace the flames which are to burn her to ashes, than to shake hands with an European. But that

\* *A Hindoo alone knows the meaning of the word OUT-CAST.*

we may still more admire the riches of the sovereign, all-conquering grace of Christ in the conversion of the Hindoos, let us remember that every power and faculty of the mind, and all the members of the body of such a converted Hindoo have been baptized into idolatry: his mind is filled with the impure stories of the gods, and all his old modes of thinking and reasoning are interwoven like net-work with every decision of the mind. He can scarcely think at all except through the medium of the system in which he has been nourished. His hands have been employed in assisting him to repeat the names of the gods, or have been stretched out in indecent motions and gestures in the dances before the idols, or in making images; his feet have been employed in carrying him to idol places, or temples, or in dancing before the gods; his eyes have been inlets to a thousand abominations, and to impressions from the idolatrous figures stuck up wherever he goes; his ears are full of the sounds of the names of the gods, their actions, and of the ceremonies of their worship; his tongue like the pendulum of a clock, has learnt to move regularly in the service of the idols, and the sounds in the mouth of a parrot are not more habitual than the names of his deities in his mouth. He has the scars and marks of idolatry indelibly imprinted on his flesh,\* and which he must carry to the grave with him. All he hears, and sees, and practices, after conversion is new, and to his old nature and habits, very strange; nor can he see all the reasons for them as he could have done if he had been taught from his infancy to think and reason in religion by the metaphors, ceremonies, history, and doctrines of the Bible. Well may conversion in all cases, but especially in such a case, be called a new creation, and a Hindoo christian "a new creature" in Christ Jesus.

Let European christians be concerned to praise God for these new monuments erected in Bengal to the glory of Divine Grace, and let missionaries be encouraged, and join in the confession, "This is the finger of God!"

"The work that wisdom undertakes  
Eternal mercy ne'er forsakes."

*\* Some Hindoos have idolatrous marks made in their flesh, and others have scars arising from piercing their sides and backs at the worship of the god Shiva, at the festival called the chutuka.*

**ON THE WORK OF THE HOLY SPIRIT.**

Assuming it on the ground of revelation for an undoubted fact that there is an operation of the Holy Ghost, to which the regeneration and growth in holiness of every christian is to be primarily imputed, and that without it nothing can be done or attained to any important purpose in religion.

A few hints will be suggested respecting the most likely method of securing and perpetuating that blessed influence. To this we are the more encouraged, by remarking the numerous cautions, warnings and advices, with which the mention of this subject is joined in the sacred writings; sufficient to shew that the doctrine is a practical doctrine, not designed to supersede the use of means, or the exercise of our rational powers; but rather to stimulate us to exertion, and teach us how to exert them aright. "If ye live in the spirit, walk in the spirit. Grieve not the holy spirit of God, by which ye are sealed to the day of redemption."

The spirit, we must remember, is a most free agent, and though he will not utterly forsake the work of his hands, he may be expected to withdraw himself in a great measure, on being slighted, neglected, or opposed: and as our holiness and comfort depend entirely upon him, it is important for us to know, what deportment is calculated to invite, and what to repel his presence.

1. If we would wish for much of the presence of God by his Spirit, we must learn to set a high value upon it. The first communication of spiritual influence, is indeed, imparted without this requisite; for it can only be possessed in any adequate degree by those who have tasted that the Lord is gracious. "I am found of them that sought me not." But in subsequent donations, the Lord seems very much to regulate his conduct by a rule, that of bestowing his richest favours where he knows they are most coveted, and will be most prized. The principle whence divine communications flow, is free unmerited benignity; but in the mode of dispensing its fruits, it is worthy of the supreme Ruler to consult his majesty, by withholding a copious supply, till he has excited in the heart a profound estimation of his gifts.



No words are adequate to express the excellence and dignity of the gift of the divine Spirit. While Solomon was dedicating the temple, his great soul appears to have been put into a rapture at the very idea, that he whom the heaven of heavens could not contain, should deign to dwell with man upon the earth. How much more should each of us be transported when he finds the idea realized, by his own heart having become the seat of the divine presence. There are two considerations drawn from scripture, which assist us in forming a conception of the magnitude of this blessing.

The first is, that it is the great promise of the christian dispensation, and stands in nearly the same relation to us, that the coming of the Messiah did to pious Jews. They waited for the consolation of Israel in the birth of Christ; and now that event is past, we are waiting, in a similar manner, for the promise of the Spirit, of which the church has hitherto enjoyed but the first fruits. To this, the Saviour, after his resurrection, pointed the expectation of his apostles, as emphatically the promise of the Father, which they were to receive at the distance of a few days; and when it was accomplished at the day of Pentecost, we find Peter insisting on it as the most illustrious proof of his ascension, as well as the chief fruit that converts were to reap from their repentance and baptism. "Repent and be baptized," said he, "every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise, (that is, the promise of the Spirit,) is to you and to your children, and to all that are afar off, even as many as the Lord your God shall call." The apostle Paul places it in a similar light when he tells us, "Christ has redeemed us from the curse of the law, having been made a curse for us, that the blessing of Abraham might come upon the Gentiles;" and in what that blessing consists, he informs us, by adding, "that we might receive the promise of the Spirit by faith." On this account, probably, he is styled the *Spirit of promise, that Spirit of promise, the Spirit so often promised*; in the communication of whom, the promises of God so centre, that it may be considered as the sum and substance of all the promises.

Another consideration, which evinces the supreme importance of this gift, is that, in the esteem of our Lord, it was more than a compensation to his disciples, for the

loss of his bodily presence; so much superior to it, that he tells them, it was expedient he should leave them in order to make way for it: "If I go not away, the Spirit will not come: but if I depart, I will send him unto you." Great as the advantages were they derived from his society, they yet remained in a state of minority; their views were contracted, their hearts full of earthly adhesions, and a degree of carnality and prejudice attended them, which it was the office of the Spirit only to remove. From this more ample and effectual teaching, a great increase of knowledge was to accrue, to qualify them for their work of bearing witness to Christ, and a powerful energy to go forth, which was to render their ministry, though in themselves so much inferior, far more successful than the personal ministry of our Lord. In consequence of his agency, the apostles were to become enlightened and intrepid, and the world convinced. "I have many things to say to you, but ye cannot bear them now. But when the Spirit of truth is come, he will lead you into all truth. He will convince the world of sin, of righteousness, and of judgment." Accordingly, after his descent, we find the apostles strangely transformed; an unction, a fervour, a boldness marked their character, to which they had hitherto been strangers; and such conviction attended their preaching, that in a short time a great part of the world sunk under the weapons of their holy warfare.

Nor is there any pretence for alleging, that this communication was confined to miraculous gifts, since it is asserted to be that Spirit which should abide in them for ever, and by which the church should be distinguished from the world. He is styled, "the Spirit of truth whom the world could not receive, because it seeth him not, neither knoweth him;" but it is added, "ye know him, for he dwelleth in you, and shall be in you."

As we are indebted to the Spirit for the first formation of the divine life, so it is he who alone can maintain it, and render it strong and vigorous. It is his office to actuate the habits of grace, where they are already planted; to hold our souls in life, and to "strengthen us that we may walk up and down in the name of the Lord." It is his office to present the mysteries of salvation; the truths which relate to the mediation of Christ and the riches of his grace, in so penetrating and transforming a manner, as to render them vital, operating principles, the food and

the solace of our spirits. Without his agency, however intrinsically excellent, they will to us be mere dead speculation, an inert mass ; it is only when they are animated by his breath, that they become spirit and life.

It is his office to afford that anointing, by which we may know all things ; not only by a light which is merely directive to the understanding, but which so shines upon the heart, as to give a relish of the sweetness of divine truth, and effectually produce a compliance with its dictates. It belongs to him “ to seal us to the day of redemption ;” to put that work and character upon us, which distinguishes the children of God, as well as to afford a foretaste as an earnest of the future inheritance. “ And hereby,” saith an apostle, “ we know that we are of God by the Spirit which he hath given us.” It is his office to subdue the corruption of our nature, not by leaving us inactive spectators of the combat, but by engaging us to a determined resistance to every sinful propensity, by teaching our hands to war, and our fingers to fight, so that the victory shall be ours, and the praise his. “ To help the infirmities of saints, who know not what to pray for as they ought, by making intercession for them with groanings which cannot be uttered,” is an important branch of his office. [He kindles their desires, gives them a glimpse of the fulness of God, that all comprehending good ; and by exciting a relish of the beauties of holiness, and the ineffable pleasure which springs from nearness to God, disposes them to the fervent and effectual prayer, which availeth much. In short, as Christ is the way, so it is equally certain, that the Spirit is the fountain of all the light and strength, which enable us to walk in that way. Lest it should be suspected that in ascribing so much to the agency of the Spirit, we diminish the obligations we owe to the Redeemer, it may not be improper to remark, that the tendency of what we have advanced, rightly understood, will be just the contrary, since the scriptures constantly remind us, that the gift of the Holy Ghost is the fruit of his mediation, and the purchase of his death. It was his interposing as “ Emmanuel, God with us,” to repair the breach betwixt man and God, that prevailed upon the Father to communicate the Spirit to such as believe on him, and to entrust the whole agency of it to his hands. As the reward of his sufferings, he ascended on high, and received gifts for men ; of which, the right of bestowing the Spirit is the principal, that the Lord God might dwell among them. The bestowment, in every in-



stance, through the successive periods of the church, looks back to the death of the Redeemer, as the root and principle whence it takes its rise, and consequently is calculated to enlarge our conceptions of his office and character, as the copiousness of the stream evinces the exuberance of the fountain. To him the Spirit was first given above measure; in him it resides as in an inexhaustible spring, to be imparted in the dispensation of his gospel to every member of his mystical body, in pursuance of the purpose of his grace, and the ends of his death. It is *his* Spirit, called. "the supply of the Spirit of Christ Jesus," not only by reason of the essential union which subsists between the persons of the Godhead, but because the right of bestowing it was ascertained to him in the covenant of redemption.

2. If we would wish to enjoy much of the light and influence of the Spirit, we must seek it by fervent prayer.—There are peculiar encouragements held out in the word of God to this purpose. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." To illustrate the readiness of our heavenly Father to bestow this blessing, our Lord borrows a comparison from the instinct of parental affection, which prompts a parent to give with alacrity good things to his children. He will not merely supply his wants, which benevolence might prompt him to do with respect to a stranger, but he will do it with feelings peculiar to the parental relation, and will experience as much pleasure in conferring as the child in receiving his favours. It is thus with our heavenly Father; he delights in exercising kindness to his children, and especially in promoting their spiritual welfare. He gives not merely with the liberality of a prince, but with the heart of a father. It is worth remarking, that in relating the preceding discourse, while one evangelist makes express mention of the Spirit, another speaks only of good things, intimating that the communication of the Spirit comprehends whatever is good.

Other things may, or may not be ultimately beneficial: they are either of a doubtful nature in themselves, or are rendered so by the propensity our corruption gives us to abuse them. But the influence of the Spirit, by its efficacy in subduing that corruption, must be invariably beneficial: it is such an immediate emanation from God, the fountain of blessedness, that it can never fail of being intrinsically, essentially, and eternally good. It is also de-

serving our attention, that the injunction of seeking it by prayer, is prefaced by a parable constructed on purpose to teach us the propriety of urging our suit with importunity. In imploring other gifts, (which we are at liberty to do with submission,) it is still a great point of duty to moderate our desires, and to be prepared for a disappointment, because, as we have already remarked, it is possible the things we are seeking, may neither conduce to the glory of God, nor to our ultimate benefit: for who knoweth what is good for a man all the days of this his vain life! But when we present our requests for a larger measure of his grace, we labour under no such uncertainty, we may safely let forth all the ardour and vehemence of our spirits, since our desires are fixed upon what is the very knot and juncture, where the honour of God and the interests of his creatures are indissolubly united.—Desires after grace, are, in fact, desires after God; and how is it possible they can be too vehement or intense, when directed to such an object? His gracious presence is not like the limited goods of this life, fitted to a particular crisis, or adapted to a special exigency in a fluctuating scene of things; it is alike suited to all times and seasons, the food of souls, the proper good of man, under every aspect of providence, and even exchange of worlds. “My soul,” said David, “panteth after God, yea, for the living God. My soul followeth hard after thee; thy right hand upholdeth me.” The most eminent effusions of the Spirit we read of in scripture, were not only afforded to prayer, but appear to have taken place at the very time that exercise was performed.

The descent of the Holy Ghost at the day of Pentecost, was while the disciples were with one accord in one place; and after the imprisonment of Peter and John, who being dismissed went to their own company, “While they prayed the place where they were assembled was shaken with a mighty wind, and they were all filled with the Holy Ghost.” When a new heart and a new spirit are promised in Ezekiel, it is added, “I will yet for this be inquired of by the house of Israel, to do it for them.”

(TO BE CONCLUDED.)

(FOR THE INSTRUCTOR.)

*Observations on Truth.*

What is truth? This appears to have been a question early started and long considered among men; a grand subject of investigation, by the philosophers of all ages. The well known importance of the question doubtless led Pilate the Roman governor, so abruptly to propose it to Christ, at his trial, John xviii. 38. The Lord declared that "he came into the world to bear witness unto the truth." Whereupon the judge immediately asked "*what is truth,*" but probably, looking upon him, as some enthusiastic pretender to wisdom, from whom he could expect but little satisfaction, he did not wait for an answer. Pilate's view of the question was doubtless very different from the answer, which Christ would have given. He evidently meant, that his testimony was to the truth and faithfulness of God, about the kingdom of righteousness and truth, which he came to establish in the world; while Pilate considered the subject, in a general view, as explained by the definitions of philosophers: *Truth, in general*, as a subject of inquiry.

In this view, the great importance of the inquiry must appear, from this, that it is the Truth, which according to our constitution, is the only light and director, in all our determinations of mind, and in all the pursuits of life; the subject of all inquiry, of all science, and ground of all right conduct; the subject of every one, who thinks, speaks or writes. The truth and reason of things also furnishes a main constituent of human happiness. *Felix, qui potuit rerum cognoscere causas.*

Truth has been defined, to be the agreement of our words with our ideas. This is truth, in speech or conversation. Thus, a good man "speaketh the truth in his heart." Ps. xv. It has also been defined to be, the agreement of our ideas with the nature of things. This is the pursuit of the philosopher, and the man of science; and this must be imperfect as the nature of things cannot be perfectly known. But if we take a general view of the subject, it will lead us a step further back, and to consider *Truth*, as primarily signifying the *reality and certainty of things*, absolutely considered, as independent of the notions or conceptions of any created beings; the *fixedness and certainty of all things*, as perfectly agreeing with the infallible knowledge of the omniscient God, and dependent on his will.



This may be called *universal truth*, and is indeed a most wonderful, and immense effect; of equal extent with the universe, and all the works of God; applying to all *Being*, material and spiritual, and all their natures, laws, operations, relations, uses, changes, effects, and all the varieties, of every kind, to which they can be subject, or of which they may be capable. It is applicable to every thing, which can be the subject of thought, or of knowledge, even infinite knowledge.

This is obvious to experience. It appears, that all mankind, yea all intelligent creatures, live and act upon this principle, and are led by their constitution, by instinct or common sense, necessarily to take it for granted, that independent of themselves, and of all contingency, or created will, there is such a thing as *universal truth*: a fixed certainty in all things; and as far as it is known, they govern themselves by it. Such as have had their minds perverted by philosophical theories, and profess to be of a different opinion, do yet live and act, in all respects, as other men.

This is accounted not only necessary, but also sufficient for all the purposes of knowledge, of liberty, of action and enjoyment; and the great and leading duty of all intelligent creatures, is to endeavour to become acquainted with it, by seeking it out, and using all the means, in their power, whereby it may be known. Too immense and mysterious to be fully comprehended by any, or all the creatures, it continues an universal and inexhaustible instructor to all. As far as it is needful to be known, it is open to the common senses, judgment and experience of all knowing creatures, by the steady order, laws and common course of things; by the effects and events, that come to pass; and by the various means of knowledge common or supernatural, which may be afforded: and it will forever remain abundantly sufficient to gratify the ever growing, and unlimited faculties of men and angels, through all eternity.

Now, is it necessary to prove, that there is such a thing as *universal truth*, with respect to all things? It may indeed appear as idle to attempt it, as it would be to prove, that whatever is, is; whatever has been, has been; and whatever will be, will be. These are identical propositions and are incapable of proof, or of receiving any higher degree of evidence, by any attempts to prove them: yet

this is that, which is meant by the *universal truth of things*.

The system of universal truth must be independent of all contingency. As it directly signifies the *reality and certainty* of things, it must exclude every idea of uncertainty or contingency. However freely and contingently a dependent creature may act, yet when he does act, he will act in a certain way; and to one certain effect, which will take place, and not another; and which having come to pass, is then a fact certainly existing; and was, in the nature of things, [certainly future, and to be, in all previous time, yea, from eternity. It is a part of the system of universal truth, which was perfectly known to God, notwithstanding its contingency, with respect to the will and knowledge of the dependent creature. This observation applies to all the thoughts, volitions and actions of all dependent free agents.

This subject is illustrated, by the consideration of the perfect and infallible knowledge of God. "Known unto God are all his works from eternity," Acts xv. 18. His works are, not only those operations of his wisdom and power, creation, providence and redemption, but all that relates to them; all things that come to pass, in his universe, by his acting or forbearing to act, and by the infinite variety of agents, instruments and laws, which are under his direction and government.

The knowledge of God must be perfect and infallible, as it is infinite. No other knowledge can be ascribed to him. It would be blasphemy to say, that he is in any degree, ignorant of his works, or of any of their consequences, or of whatever shall come to pass, in all the glorious plan of things, which he hath established. "He knoweth all things." 1 John iii. 20. He is perfect in knowledge, Job xxxvi. 4—37. 16. He is the rock, his work is perfect, all his ways are judgment, a God of truth. Deut. xxxii. 4. As is his nature, so in all his attributes, he is perfect and infallible. To deny this would be to deny him the government of the world. All the knowledge of creatures, is, like their natures, limited, and is dependent on him, and on that order of things which he ordained. Ps. xciv. 10.

Now, the perfect and infallible knowledge of God proves the certainty and truth of all things, that come to pass. They are all, to him, true, real and present, from eternity, as if they had already existed.

We cannot, indeed, conceive of a prior and posterior, *as to time*, in that which is eternal: yet, as there must be orde

in the purposes and plans of the infinitely wise God, we may conceive of one thing, *in the order of nature*, as depending on, or being the ground of another. The infinite knowledge of God, comprehends all things possible to Almighty power; but his infallible knowledge of things *really to be*, must be conceived to be dependent upon that, which is the ground of the certain future existence of all things: viz, his will or decrees. The divine infallible knowledge of all real existing things, may therefore be considered, as the *effect* of the certainty of things, ascertained by his decrees, so that he sees all things, most perfectly in his determinate counsel and decrees about them. It has been justly observed, that an infallible knowledge of any event, or thing, implies the truth and certainty of that event or thing.— There must be a certain truth in the things, before they can be certainly known to be true; for the certain knowledge of them is only the knowledge of the certainty that is in them. That knowledge indeed does not cause, or make them to be certain; but (whatever it is that renders them certain) an infallible knowledge proves them to be so. They cannot be infallibly known to be true, unless they are true indeed.

It has been said, that God may foreknow things, that are contingent; that is, such as are uncertain; which may be, or may not be; and that he may have decreed some things to be certain, and some to be contingent; i. e. such as depend on the will of free agents. We must not attempt to limit the supreme being, yet we ought not to ascribe to him contradictions. Infinite wisdom may know whatever events would come to pass, in any possible order of things, which he should establish, but as to things really contingent, which may be, or not be, and consequently are, in their own nature, uncertain, it is evident, on the one hand, that there can be no such things, with respect to God, in a created world dependent on him; so, if there were any such things, they would not be the subject of certain knowledge at all. Even an infinite capacity can not know that to be certain, which in its own nature, uncertain; nay, it would most perfectly know it to be, as it really is, i. e. uncertain.

Divine omniscience comprehends all those things which depend on the will of free agents, and which are contingent to them. They are not so to him, but parts of that plan of universal truth, established by himself; that order of things, which his infinite wisdom will direct and govern to a glori-



ous result at last. These are the things, the perfect knowledge of which he most frequently, in the scripture, appropriates to himself as distinguishing himself, from all the creatures, Is. xli. 22. &c. Here the distinction is infinite, as it is in every other attribute. Divine knowledge must be perfect, proving the certainty of all such things; for if any such things were to him uncertain, which yet should really come to pass, his knowledge of these would not be perfect, but doubtful, and he would not be distinguished from the creatures; his plans of government would be continually changed, in consequence of new discoveries, and prophesy would be impossible.

The conclusion therefore is, that there is, with respect to all things, an universal and necessary truth, agreeing with the infallible knowledge of the omniscient God, and depending on his will. There is no distinction to be admitted, as if some things were certain, and some doubtful; all are infallibly true, whether they are brought to pass, by the laws of matter or the laws of mind.

Now, to what is this wonderful effect, *the universal truth of things*, to be ascribed?

The heathen ascribed it to *fate*, or to the *fates*. They could not avoid observing it. They had a conception of the certainty and fixedness of all things, from observing the steady course of nature, causes and effects, motives and motion, antecedents and consequences, means and ends.—They found a necessity of submitting to it, and being governed by it, in all cases; as an effect, to which they could assign no limit, or change, and over which they could have no controul. To this they also found it needful to assign some cause; and “not having the knowledge of God” they ascribed the whole to what they called Fate; and concluded, that it bound both gods and men.

Many there are, also, who vindicating a kind of independence and sovereignty, in the human will, in all the free actions of men, conclude, that this is the sole ground of the certain futurition of all the events, depending upon it, and independently of any previous decree, or will of God about them. It was before observed, that the events, depending on the will of free agents, make a part of the system of universal truth, and are perfectly known to God. We must also believe, that nothing could have existence, nor any effect come to pass, in God’s creation, independent of his will; so nothing could infer the certainty of any future event or give certain futurition to any possible thing, but

the divine will. The free will of man, that brings them to pass, in time, could not produce an effect, (i. e. infallible foreknowledge) before itself existed. All must be dependent on God.

It is therefore, more rational and satisfactory, to ascribe the great effect, the *universal truth of things* (as all who are not athiests must do) to the infinite wisdom and sovereign purpose of God. An effect so immense and wonderful, that manifests so great a degree of wisdom, beauty and perfection, and is the ground and foundation of all the wisdom perfection and happiness of intelligent creatures, requires a cause adequate to it, and can be ascribed to none, but to the sovereign will and purposes of God. So great and uniform an effect can only belong to him, who "is wonderful in counsel and excellent in working," who "worketh all things according to the counsel of his own will." The sovereign will of God has ordained the system of universal truth, and all the certainty, fitness, perfection and order, that prevail in all his works. Therefore, he is called, "*the God of truth—the truth—the true one. Of whom, through whom, and for whom are all things.*" His purpose is called an "*eternal purpose; an immutable counsel; a determinate counsel;*" viz. absolute, fixed in its object, which cannot fail, or be disappointed by any changeable conditions. He says, "My counsel shall stand, I will do all my pleasure." It would be a blasphemous suggestion to say, of the infinitely wise God, that he has no such counsel, or plan; that he acts without design; or that his decrees are indeterminate and conditional, depending on the will of his creatures; or that the affairs of the moral world, the most excellent and important part of his works, are excluded and from them. How presumptuous would it be, to pretend to chuse and prescribe for infinite wisdom and say, "hitherto shalt thou come and no further?" to assign the events what he may determine, and reserve the rest to the supposed sovereign will of man? Let us rather rejoice that all things are under the ordination of the determinate counsel and infinite wisdom of God, the author of the universal truth, order and perfection of all things, which come to pass.

[TO BE CONTINUED]

RELIGIOUS INTELLIGENCE.

BRIEF NARRATIVE

OF THE

*BAPTIST MISSION.*

(CONTINUED FROM PAGE 314.)

1804.—In the autumn of the preceeding year, four more young men had been set apart for the work of the mission: viz. John Biss, Richard Mardon, William Moore, and Joshua Rowe. On the 3d of January in the present year, they with their wives set sail for India, by way of America. After a tedious and perilous voyage, during which they received much kindness from friends, both in America and at Madras, they all arrived safe at the place of their destination.

To return to the proceedings at Serampore.—On the 8th of January, John Fernandez is baptized. On the 16th his father, Mr. Fernandez of Dinagepore, is set apart to the work of the ministry. On his return from Serampore, Pudmu Nabhu, the Assam brahman, goes with him in his way to his own country. Fears are entertained for Boodhessa, Sadutsa, Tazoo, and Radhamonee, who all live near to each other at Barrobazar.

On Feb. 5th, a prayer meeting is held for a blessing on the undertaking of Mr. and Mrs. Chamberlain, who were about going to a new station.—At the same time Kristno and Petumber Shingo are solemnly set apart for the work of the ministry, with prayer, and the laying on of hands.

In the course of this year, fourteen more natives were baptized.—Among them were Kober of Arenda, whom Mr. Marshman had visited at the close of the preceeding year, and Ram Mohun, a brahman, who has since proved a useful minister.

On the 19th of May, a letter is received from Mr. Chamberlain, informing the brethren that he had taken a piece of ground at Cutwa for a missionary station. Two more schools are opened; one at Arenda, under care of Kober; and the other at Bishoohurry, superintended by Sheetaram. At these schools, adults as well as children frequently attend for instruction. Ten thousand copies of Luke, the Acts, and the Epistle to the Romans, are printed for distribution.

On July 7th, Totoram died, but little more than three months after his baptism. All who knew him spoke well of him. As he was borne to the grave by his brethren, both Europeans and natives, the spectators observed, "This is great love; they are kind to those that join them, even to the last."

On October 14th, Ram Mohun, the brahman who had been baptized on April 1st, preached at Calcutta to about forty natives, and with much freedom declared unto them the way of salvation. Mohun, the husband of Kristno's eldest daughter, Golook, comes and lives with her, and hears the gospel. On the 23d, Mr. Felix Carey is married to a young person of Calcutta.

On the 6th of November, Mr. Ward sets off on a visit to Jessore.—Calling at Sooksaugur, finds Petumber's wife in a hopeful state of mind. Coming to Luckphool, finds the school in rather a promising condition,



but the people otherwise. Proceeding to Bishoohurry, he found things more pleasing. A young man whose name is Golook, and who superintends the school, appeared to be on Christ's side. Going from thence to Arenda, he found Kobeers wife and children had left him for fear of losing cast. From the same cause the school was diminished. On reaching Sooksaugur, in his way home, he is greatly affected with the afflictive intelligence of the death of Mrs. Chamberlain, who died at Cutwa on the 14th of this month. Her amiable spirit had endeared her to all who knew her. About this time some of the native christians are insulted and abused by their heathen neighbours, but endure it with meekness.

Towards the end of the year, several disorders and some defections take place among the baptized. Byrub the brahman, and after him, Bishoehaut Mittra, and Baxhoo, are excluded for immorality. Yet upon the whole the missionaries are not disheartened. "Notwithstanding various disappointments and discouragements (say they) the church never appeared in a more prosperous state than at present." Speaking of the school, under Mr. Marshman, they represent it as a nursery to the church; and of the press, under the direction of Mr. Ward, as the grand engine of the mission. By means of the latter, they hope to give the word of God to many eastern nations. Estimating the extent of the country and the population, where those languages are spoken into which they are employed in translating it, they reckon the Bengalee and Maharastra or Mahratta, each equal to Great Britain; the Ootkul or Orissa, to Ireland; the Telinga and Kurnata, each to England; the Tamul to Spain; and the Hindostanee, to France and Italy.

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### 1805.

This year was introduced by a plan for erecting a new place of worship at Calcutta. On the first of January 4800 rupees were subscribed towards it. On the 6th Deep Chund, the companion of Fotick from Jessore, and Mrs. Felix Carey was baptized.

A parcel of ground with buildings upon it, adjoining to the mission premises, being on sale, it was thought advisable to secure it; and on March 28th it was purchased for 14,000 rupees, or about 1800l. The money was borrowed; but a ware-house belonging to the estate was let, for nearly enough to pay the interest.

The spiritual state of the mission being at this time rather low, a meeting for humiliation and prayer is held on April 7th. The same day Mohun, the husband of Golook, was baptized.

On the morning of May 17th, Mr. Ward visited Petumber Shingo, who was now very ill. While standing by his side, the good old man spake as follows; "I do not attribute it to my own wisdom, or to my own goodness, that I became a christian. It is all of grace! It is all of grace! I have tried all means for my recovery; all are vain: God is my only hope. Life is good, death is good; but to be wholly emancipated is better." Mr. Ward reminded him of the use of affliction to wean us from the world. He answered, "I have a wife, a daughter, a son-in-law, &c. I have tried to induce them to embrace the gospel by presents, and by persuasions; but they refused. I am therefore weaned from them all. I can only pray for their salvation. This is the only way in which I can now manifest my love to them." He considered it, he said, as a great honour that God had given him the respect of all his brethren. He spoke with respect of Kristno Presaud, as the person who amongst all the native brethren adorned the gospel.

He lamented many things amongst them. Many of the brethren were now standing round the bed, and hearing him, to whom Mr Ward recommended the dying advice of the venerable man as most weighty and solemn.

The next day col. Bie died, much respected and lamented as a governor. A great part of the night preceeding his death he was said to be praying most fervently to the Saviour. The poor natives said at his interment, "Never shall we see another such a master!"

On June 2d, Kangalee, a byraggee from the neighborhood of Cutwa, and Caleb Hiron, brother of Mrs. Rolt, lately arrived from England, were baptized. The former had heard of the gospel, and had been seeking after some person to give him further information when he met with Bydenaut, who told him all he wished to know, and brought him to Serampore. He was greatly affected when speaking before the church. On the 14th Shectaram arrives with two of his neighbours; Bykonta of the writer cast, and Lochon, a husbandman. On the 22d they were both baptized.

On July 7th, Mr. Josesh Maylin, an Englishman, who has long resided in the upper provinces of India, having lately embraced the gospel, is baptized.

On August 4th, Kober arrives, bringing with him Beeshonaut, a neighbour of his about thirty five years old, who is earnestly desirous to find the way of life. All the native brethren, (who know the Hindoo character much better than the Europeans do) think well of him. On the 18th he is baptized. Those successful labours of Kober, Shectaram, &c. gave the missionaries to perceive the importance of encouraging native preachers. Kawnye preached well the same day.

About four years ago, Mr. Ward being on a visit at Calcutta, went with Kristno to a village called Ramkreeshnopore, on the other side the river opposite Calcutta. Here they left a number of small tracts and a New Testament; declaring it seems, that "the testament was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it." Till now the effects were unknown. Kristno on revisiting the village meets with a byraggee, who tells him that the books have been read, and that several persons are convinced by them.

On the 21st of August, Petumber Shingo died. "A little before his departure," says Mr. Moore, "he called the brethren who were at hand, and desired them to sing Kristno's hymn, 'Salvation by the blood and righteousness of Christ.' And while they were thus engaged, the tears of joy bedewed his placid face; and in this happy frame of mind he breathed his last!" "He has been, (says Mr. Carey) a very honourable member of the church. His conversation on his death-bed was highly encouraging and edifying. He frequently observed that he had obtained the peace which Paul wished in the introduction to his epistles."

Kristno, who visits Ramkreeshnopore, or as they call it by contraction Kreeshnopore, is greatly delighted to see the effects of the New Testament and the tracts. He tells of ten or eleven persons at and in the vicinity of Calcutta, who are inquiring "How they may obtain the fruits of Christ's death?" He is surprised at the knowledge they have obtained. The next morning after the interment of Petumber, two persons came to the house, who from what they had heard and seen, were much impressed in favour of the gospel. The name of one of them was Goluk, a young man from Calcutta. After visiting the mission-house most days, on the 27th he came to abide with them.

On Sept. 1st, Bhagvat, a young brahman, and Felloo, the mother of Fock whom he had brought with him from Jessore, are baptized.—About

the same time the relations of Goluk are using all means to induce him to relinquish christianity. Mr. Ward after much conversation with them, told them that they could not take him away by force; and that they ought not if they could. On leaving them he said to Goluk, "Here are four of your relations, and you have a mother also at Serampore—If you choose, you may go with them; but if not, go with me." They allowed this was fair. The young man then said, "He would not go with them but with Mr. Ward," who accordingly took him to the mission house and on the 15th he was baptized.

During this month, Mr. Moore, Mr. William Carey, and three of the native brethren set out on a tour through the country of Dhacca, where being interrupted by a collector, and afterwards by a magistrate, they were obliged to desist. On their return they called on a congregation of Hindoo Catholics, with whom they conversed freely, and offered them a New Testament; but the priest being absent, they dare not receive it. Though there did not appear to be any thing like true religion amongst these people, yet the missionaries could not but observe a difference as to their manners, when compared with those of the heathen natives. They took well all that was said to them, and expressed their gratitude for the visit. They were invited in return to visit Serampore, should any of them be coming that way.

On the 6th of October, the brethren Marshman and Ward were chosen co-pastors with brother Carey; and the brethren Mardon, Biss, Moore, Rowe, Kristno and Kristno Presaud, were set apart to the office of leacons. During this and the following months twenty-one persons were baptized, seven of whom came from Kristnopol, and were the fruits of the New Testament and tracts which were left at that village. One of them, named Kristnoo Dass, referring to Mr. Ward's having declared concerning the testament, that "It was for the use of the whole village, and that he who could read the best should keep it, and read it to all who wished to hear it," said, "He had got it, and that the reading of it had changed his ideas, made him leave off idolatry, and put his trust in Christ." The testament was produced, and was nearly worn out by reading. Ten out of the twenty-one were baptized on November 3d. "A solemn seriousness, (says Mr. Biss,) pervaded the company. Some who seemed to know nothing of the power of religion, nevertheless shed tears." At the Lord's supper there was great joy through the whole church, singing, and making melody in their hearts to the Lord!

In the autumn of this year, Captain Wickes being in London, the committee sent by him a thousand guineas which had been collected in England Scotland and Ireland, towards the traslation of the scriptures into the eastern languages. On the Captain's arrival in America, he expressed a wish in the public papers that the friends of religion in his country would add something to it. The result was, that by the generous exertions of the different denominations, the original sum was considerably more than doubled, and sent in dollars to Serampore.

[TO BE CONTINUED.]

*Extract of a letttr from the Rev. W. Lee, to a gentleman in Philadelphia, dated Vizagapatam, October 17th 1810.*

MY DEAR FRIEND,

I wrote you in the beginning of April last, but I fear the letter has miscarried. Much affliction at that time oppressed us and death had begun to make an inroad amongst us; as he has also done since! On



the first of March it was the pleasure of our heavenly Father to remove a beautiful flower (a daughter) from our garden, (which was the darling of our heart, and promised us much delight) and transplant it in purer soil, where winds, and tempests, and dangers, can threaten it no more. And why should we repine, since it is not lost, nor will it be for ever removed from our eyes! No; it now flourishes in fairest bloom, its glory cannot fade away; and this glory we hope soon to see, soon to enjoy! happy prospect! "We shall go to her, but she shall not return to us." Then we shall know the reason of this affliction, and the particular end which it was to accomplish. But since that time, we have had a second and I may now add, a third death to lament. Brother Desgranges was taken from us on the 18th of July, in the midst of his usefulness. I may also say, that the life and soul of this mission is gone. May it be revived in his successors. An account of his character, sufferings, death, &c. &c. I have drawn up, and sent to London: and which will probably appear before the public. On this account as well as for the want of time, I shall forbear to trouble you with it here. Brother Gordon was at that time too ill to be with our departed brother Desgranges.— Sister Desgranges also, was so reduced by sickness, that the physician thought her in greater danger than her husband: but blessed be the Lord our God, who has delivered from death and restored to health—thus "he has had mercy on them and on me also, least I should have sorrow upon sorrow" Sister Desgranges is now in Bengal.

A few days since, letters from the brethren at Serampore and Madras, brought us the lamentable report of the death of brother Brain, one of three missionaries from our Society, who arrived in India last May: he proceeded to Rangoon with brother Pritchett, and there died of a dysentery, on the 2d of July after an illness of eight days! These are mysterious events: but we must resolve them into the councils of the Most High.

Brother Desgranges was permitted to see a church formed in this mission, which was done on the 12th April: we have only two members besides our own family at present. These are good Anunderayer, and his wife Arundee. We participate of the Lord's supper, every first Sabbath in the month agreeably to the practice of our friends at home, and we live in hope of an increase, not only from amongst our own countrymen, but also from among the natives. May it be with the "increase of God."

I can now read the language, with some degree of fluency and understand here and there a sentence. This is my daily employ and I hope in time to be able to teach the natives the word of God.

Many of the natives, chiefly Brahmins, come from time to time, to converse about the christian religion: but as we are obliged to make use of an interpreter, it is but little that we can communicate: we are obliged to promise them more, when we know more of the language. They are much pleased with the subjects of geography and astronomy, and readily confess the superiority of the God who made the heavens and the earth. I regret much, that I left America without a pair of globes. These would induce many more to come to see us, when we should naturally be led, from the introduction of these subjects to speak of the christian religion. The ideas of the natives are entirely confined within the bounds of their own country: all they hear of other countries and the planetary system fill them with wonder and astonishment.

About three weeks ago, a brahmias widow, about twelve years of age, a few miles from this, made an application to the magistrate for permission to burn herself with the body of her husband. The magistrate re-

fused to grant her request, and took occasion to remonstrate with her on the impropriety of such a procedure. Notwithstanding all this, she entered the fire and was burnt to death. From the poverty of her relations they could not procure a sufficient quantity of wood and oil for the purpose, which obliged the poor deluded creature repeatedly to cry out, more fire! more fire!

My paper will not allow me to comment on this superstitious, cruel and diabolical practice. Oh! when will the time come, when these things shall have an end! pray for this: it is a subject of promise and it belongs to the reward of the Saviour's death.

I shall be happy to hear of your welfare and that of the different societies in your city.

I remain with unfeigned regards

Dear Sir,

Yours in Christ Jesus,

WILLIAM LEE.

*A Letter from the Rev. Messrs. Carey, Marshman, Ward, and Rowe, to a gentleman, in Philadelphia, dated Serampore, November 17th, 1810.*

VERY DEAR SIR,

We have the pleasure to acknowledge the reception of thirty two Dollars and a half, which you was so obliging as to send by Mr. Randolph, on account of the Translation and beg you will have the goodness to present our grateful thanks to the Churches and Ministers who sent this sum,

The deep interest you feel in the work in which we are engaged, and the very many favors you have shewn us, make us feel more than an ordinary degree of love and gratitude towards you; and we are happy in having an opportunity of begging you to accept our warmest thanks.

Every appearance relative to the cause of God in this part of the world leads us to conclude that God has large favours to shew to Zion. The preaching of the word in Calcutta is attended with very considerable success. Few months have elapsed during the present year, without our having baptized some at that place. We expect to baptize three persons, there to-morrow week; there are six others who stand proposed; and many more are coming forward. Our Sister Church in Jessore has had many additions this year, and there are now a considerable number, who express their desire to embrace the gospel of our Lord Jesus Christ. The converts in Jessore, live so far from each other, that our brother Carapiet, who is their pastor, is obliged to administer the Ordinance of the Lord's Supper in three different places. He has now four native itinerants who labour under his inspection and he wishes to have three more. This is a fine field for Missionary labours, and we hope ere long to see a number of native Churches formed in this large district. The Church of which brother Peter is pastor at Balasore now, consists of nineteen members; but all of them were nominal christians. We pray and hope that God may cause his word to reach the hearts of the natives of Orissa, and there form a people for his own glory. Two of the European members of the Church at Calcutta have given themselves up to the work of God, and there are two or three more whose hearts are in the work. Brother Cornish, one of the two engaged in the work, is on his way to Bootan with brother Robinson, to assist him in that Mission. Brother Robinson has lately been bereaved of his wife. May God abundantly sanctify the affliction.—Brother William Carey Jun. has committed Sadamah! to the fostering care of our dear brother

Fernandez and intends occupying the Mission at Cutwa Brother Chamberlain, and brother Peacock, the other of the two young men from Calcutta, who have engaged in the work, are in the prospect of going up to Agra in Hindoostan to form a Mission there.—The Translations are going on and we hope soon to have the Hindoostanee and Mahratta New-Testaments out of the Press.—We cannot view all these things and consider the various dispensations Providence towards us, without feeling fresh courage in our work, and a desire to be renewed by given to our Redeemer. Pray for us, and beg your dear Church to join you.

We bless God for what he is doing in the country in which you live, and pray that he may bless you more abundantly. Please to remember us very affectionately to Mrs. R.— and family; as also to our dear brother Wickes, and other friends in Philadelphia,

*Extract of a letter from the Rev. Dr. Carey, to the Rev. Dr. Staughton, Philadelphia, dated Calcutta, November 30, 1810.*

MY DEAR BROTHER STAUGHTON,

Having written to you so lately by Mr. Bailey, I have now very little to say. Since my last one or two circumstances of importance have occurred which call for our thankfulness, I mentioned then to you our intention of sending Brother Chamberlaine and Brother Peacock to begin a mission in Hindoosthan. We had intended them for the Punjab to begin a mission to the Shikhs; but the unsettled state of the frontier provinces made government scruple to allow any European to settle in them at present. As that was on that account, impracticable at present we turned our thoughts to Hindoosthan; and brother Marshman had a conversation with Lord Minto upon the subject, who then told him, that he saw no objection to our sending two brethren to Agra and Delhi.—He preferred the first of the two, and so did we. We therefore made an application for leave for them to settle at Agra, which is granted, and I expect they will set off from this place in a little time for that station. We shall then have missions to five countries, viz. one to Bengal in which there are five churches; one to Hindosthan, in which will be two stations, Agra and Patna; one to Bootan; one to Orissa; and one to the Burman empire. In each of the two last, there is a church. We only want men and means to settle at least ten or twelve more missionaries, for whom I believe the way is open.

The work of the Lord still continues to go on amongst us. Last Lord's day, I baptized three persons. Six more are proposed for the next month, and I expect ten the month after that. May the Lord still graciously smile on his word and make it an instrument of great good to very many souls.

My collegiate duties are now much more heavy than they ever were: the class of students in the Bengalee language have increased to a very great degree, and my other avocations press hard upon me. I regret that I have spent so much time in translating Hindoo writings from the Sanscrit language into English. I ought rather to have translated English ones into Sanscrit. I have now begun to write a compendium of Christian doctrines in that language. In this, however, I shall feel, the advantage of having drudged so long at translating their unprofitable works as it has obliged me closely to attend to their peculiar forms of speech and enabled me to acquire a facility of writing in that language, which I could not otherwise have gained.

I am yours very affectionately

W. CAREY.



## SOCIETY FOR MISSIONS TO AFRICA AND EAST.

The annual report of the proceedings of this society has recently been published. It is preceded by a sermon preached before the society, on the 25th of May last, by the Rev. Legh Richmond, rector of Turvey, in which the cause of missions is strenuously supported. The text ("Simon, son of Jonas, lovest thou me? He said unto him, yea, Lord, thou knowest that I love thee. He said unto him, feed my sheep,") is well adapted to prove that love to Christ is the genuine spring of missionary exertions; and Mr. Richmond's elucidation of the subject manifests much piety and feeling. The report which follows states, that a missionary establishment has at length been formed in the Rio Pongas, a river about 90 or 100 miles north of Sierra Leone, where the missionaries have been kindly received by the native chiefs, as well as by the European traders in the neighborhood. One of those traders had presented them with a commodious dwelling-place, on condition that they should instruct his children. To this they readily consented. One of the missionaries in the Rio Pongas, Mr. Prasse, had been cut off by a fever; another, Mr. Nylander, was employed in performing the duty of a chaplain in the colony of Sierra Leone, where his ministry was both acceptable and useful. The remaining two, Mr. Renner and Mr. Butscher, resided at Bassia, the settlement given them by the trader, and were there occupied in instructing a few children; the number of whom they expected would increase.

In the month of June last, two other missionaries went from this country to join their brethren in Africa. Their names are Barneth and Wenzel. This last was accompanied by his wife. The committee have directed, that on the arrival of these missionaries in the Rio Pongas, another settlement shall be formed higher up the river than Bassia, near the town of a chief called Fantomanee, where a house has already been erected for them. They are to receive, at both places, for the purpose of education, all the children they can procure, and to connect with this pursuit excursions among the neighbouring natives.

The committee have taken measures to procure a copy of an Arabic tract, written by Sabat, of whom an account is given in the Christian Observer, May 1809, p. 318, and entitled, "Happy News for Arabia," with a view to its being printed and circulated among the Mohammedans on the western side of Africa. This tract contains, according to Dr. Buchanan, an eloquent and argumentative elucidation of the truth of the gospel, with copious authorities, admitted by the Mohammedans themselves, and particularly by the Wahabians.

The committee have contributed 300*l*. in addition to 200*l*. formerly voted, to the object of promoting the translations and editions of the Scriptures now carrying on in the East.

We have already mentioned the design entertained by this society of forming a settlement at New Zealand. Two men, one a ship-carpenter, and the other a flax-dresser and twine and rope maker, have been appointed for this purpose, to whom it is in the contemplation of the committee to add a third. They are about to proceed to New South Wales, in the same ship in which Rev. Mr. Marsden and his family mean to return to the colony. Mr. Marsden has undertaken to superintend the formation and management of the projected settlement, which the new governor of New South Wales, Mr. Macquarrie, has been instructed by his Majesty's ministers to countenance and support.

At the close of the report, the public are called upon for their pecuniary aid; and the clerical friends of the institution are urged to obtain congregational collections for its support. During the last four years, the Rev. Basil Woodd has obtained from his congregation, for this [one] object, upwards of 1000*l*.

*New Testament for the Jews.*

"Mr. Yeates, of Oxford, has been employed for some months past in arranging and collating the Oriental Manuscripts, chiefly in the Hebrew and Syriac languages, lately brought from the East by the Rev. Dr. Buchanan, and now deposited in the public library of the University of Cambridge. Mr. Yeates is author of the Hebrew Grammar with Points; and has recently finished a work which has occupied his attention for some years—namely, a translation of the Gospels into the Hebrew tongue.

"It is remarkable, that in Dr. Buchanan's collection there should be two manuscript copies of the New Testament in Hebrew, both written in the East. One of them written by a learned Rabbi of India, about one hundred and fifty years ago, who was an adversary to the christian faith, for the purpose of controverting the facts and doctrines, and of defending the Jews of Cochin against the evangelical arguments of their neighbours the Syrian Christians. It is related, that after he had finished his work, he himself became a convert to its divine truth. This manuscript is in his own hand-writing, with the original erasures and interlineations. It is supposed that he translated from a copy of the New Testament in the Syriac language. A version executed under such circumstances—by an enemy—by a Jew who was a stranger to European learning, and to the arguments against Christianity maintained by European Jews—must be curious and interesting in several of its parts, particularly in the Epistle to the Hebrews. As soon as the collations from this and other manuscripts, for the benefit of Mr. Yeates's version, are finished, a copy of the whole New Testament will probably be published, under the patronage of Dr. Buchanan, for the use of the Jews in Europe and India.

Dr. Buchanan brought from the East a printed copy of St. Matthew's gospel in the Hebrew language; and a copy of the whole New Testament in the Syriac language, printed in Hebrew characters; both works executed by the Propaganda of Rome, about two centuries ago. If any of the readers of the Christian Observer can refer Mr. Yeates to any other aids in the prosecution of his work, the communication will be thankfully received."



*Address of the Directors of the London Missionary Society,  
to a Candidate for Missionary Labours.*

CHRISTIAN BROTHER,

You have expressed to us your desire of being employed by the Missionary Society, to instruct the Heathen in the knowledge and service of God. The offices of a Missionary is very important and laborious, and calls especially for a heart much crucified to worldly expectations and deeply devoted to the promotion of the Divine glory. It is our duty, in faithfulness to the interests of our Saviour's kingdom, and to your own soul also, to recommend you to examine with great seriousness, what are your motives, what your qualifications, and what your expectations in engaging in this work; for, unless you are actuated by right views, you may prove incompetent to its duties, faint under its difficulties, and thus bring dishonor on the name of Christ, and injure his sacred cause. Count then the cost, before you enter upon this warfare. Be not hasty in your determination, but when your resolution is deliberately formed, persevere therein, and be faithful unto death.

What then were your inducements to offer yourself to this work? Were your passions excited by the solemnity of our public services, or the perusal of our addresses? Were you actuated by the consideration, that the office of a Missionary confers upon you a distinction, and raises you above the level of common Christians? The heart, Brother, is deceitful; examine its secret workings, and beware lest you should be under the influence of motives unsanctified in their nature, or insufficient to carry you through the conflicts to which you may be exposed. It is only a sincere, deep, and steady love to Christ, and a desire to promote his kingdom among men, even at the hazard of your life, and at the sacrifice of worldly ease and interest, which can form the foundation of the true Missionary character, and sustain you under its unknown trials and unforeseen difficulties. Consider, therefore, seriously, whether your motives are founded in the affections merely, or whether they have their seat also in the understanding. Unless they are the result of your deliberate judgment, they are not likely to be steady or permanent. Do you then desire to engage in this work, from a conviction that it is your duty to devote yourself therein to the service of God? that it is the most beneficial way of employing your existence? that it is your highest wisdom to be thus consecrated to his glory? and that this is the most suitable expression of your gratitude to him, which you are capable of making, for the inestimable blessings of redemption which he has freely imparted to you? If these are your views, there is great reason to hope that you will be supported in your labors, and made successful in your ministry.

We recommend you also to consider, How long it is since the Missionary work excited your attention. Is it but lately that you have formed the desire to engage in it? Then it would be proper to deliberate further upon it. Perhaps you may be conscious of great sincerity, and of great fervour in your spirit, and may entertain no doubt of your stability; but examine yourself, brother; it is possible you may be constitutionally variable in your disposition, or uneasy in your present lot, and disposed to novelty. In this case, it would be desirable that a longer space should intervene before you decide. Employ it in much prayer and self-examination. Contemplate the nature of the work: estimate its difficulties, and if at the conclusion of that period, your mind should continue firmly fixed, and entirely devoted to the service of God among the heathen, there will be great reason to infer that it is the effect of a superior impulse; that you are suitably disposed for this important work, and may therefore hope for the divine benediction in it.

Examine also into the nature of your expectations in the discharge of the missionary office. It is very necessary that your ideas, in this respect, should be well regulated; otherwise you will be liable to painful disappointments, which may greatly discourage you, and perhaps induce you to withdraw from it; by which means you may not only involve yourself in deserved disgrace, but also be responsible for the injury which the sacred cause itself may sustain through your means.

What then are your expectations in respect to success? You may probably, have felt so powerfully the impression of the Gospel on your own heart, and have seen its influence also around you in so great a degree as to lead you to conceive that, as soon as its glad tidings are published to the heathen, they will embrace the welcome message, and turn from their dumb idols to the service of the living God. Your imagination may have represented to you great and wonderful effects attending your ministry; miracles of converting grace accompanying your evangelical progress; churches formed in different districts; and Hosannas resounding in every direction. It is doubtless the province of Him, with whom is the residue of the Spirit, to determine the measure of your success. If it should prove abundant, we shall partake of your joy; and is it not



for us to limit the Holy One of Israel. Nevertheless, Brother, this has not been the usual mode of the Divine procedure, since the first ages of the Christian Church. You may, perhaps, have to wait long for the precious fruits of your spiritual husbandry. The Missionaries from the United Brethren labored in Greenland with unwearied perseverance for more than five years before the least effect was apparent; against hope they believed in hope; being strong in faith, they gave glory to God; and when their patience had had its perfect work, the season of refreshing from the presence of the Lord arrived, the power of the cross was felt in the hearts of many sinners, and Christian Churches were formed, whose faith and purity have long been a praise throughout the earth. Arm yourselves, therefore, with the same mind. Do not expose yourself to discouragement by premature expectations. The low state of intellect in which you will find some of the Heathen, the indifference and stupidity which they discover respecting spiritual subject, as well as the levity of their disposition, and their rooted attachment to their superstitious and idolatrous customs, would very much dishearten you, if you were not previously prepared to expect them. This state of things, however, should not relax, but invigorate your determinations; since such difficulties must every where oppose the first attempts to introduce the Gospel into Pagan countries; and should you only so far succeed as to lay a good foundation on which others may raise the spiritual building, great will be your joy, and great also your reward. Should you not live to witness the fruits of your labors, they may appear in the next and in succeeding generations; they may spring from the instructions you afford to the rising race of the natives. It is, therefore, one of the most important duties of a Missionary to devote himself to the education and improvement of the children of both sexes.

It is possible that you may feel a disposition to embark in this undertaking by way of experiment, and conclude that, after you have made the trial, and gratified your curiosity, an opportunity may be embraced of relinquishing the employment, and returning to your country and friends. If these should be your views, be so faithful to us, and to the cause of Christ among the Heathen, as to avow them beforehand; the work is far too sacred to be entered upon with so light a mind, and so unsteady a purpose. He who puts his hand to the Missionary plough, ought not to look back; but consider that perseverance in the work is our just expectation, and his incumbent duty. Circumstances may indeed arise, in which it may be allowable and necessary to relinquish the appointed station; but the reasons must be satisfactory, and the necessity imperious.

It is also possible that you may have formed erroneous expectations as to your reception among the Heathen, and your permanent situation and intercourse with them. Perhaps you may think that your superior talents will acquire for you some political influence over their affairs, some elevated rank, some flattering distinction; and thus your condition may become more eminent and distinguished than it would have been in your native land. Purify your heart, Brother, from these ambitious and defiling thoughts, or venture not upon a work which demands a mortified spirit, and a mind crucified to the love of the world. It will indeed, be our endeavor, to place you in that situation where you will be favorably received, and the means of your subsistence secured; but the continuance of the good will of the natives must greatly depend on your discreet and useful conduct among them. The idea of your superiority, which at first may attract their respect, will diminish by the familiarity of intercourse, except it be cherished by the wisdom and prudence of your deportment. But it is possible that either through your own infirmity, or that of your Brethren, or through some unforeseen and untoward event the impetuous passions of the Heathen may be roused, and your personal safety endangered. Recollect, therefore, that we send you out not in pursuit of ease or worldly honor. We forbid any interference in the po-

litical affairs of the Heathen ; and we forewarn you that danger may await you, that you may be called to endure a great fight of afflictions, and, perhaps, seal your testimony with you blood.

Thus, Brother, we have in faithfulness laid before you our reflections upon this subject. Revolve then in your mind, examine your motives and expectations ; seek earnestly the wisdom that is from above ; and let your determination be well weighed, deliberate, and abiding. If they should produce a discouraging influence upon you, and dispose you to relinquish the intention of engaging in the Missionary service, it furnishes a presumption that divine Providence may not have designed you for this line of duty ; and it is far better that you should decline it in time, than repent of your engagement, or withdraw from your station after you have entered upon it.

If the Missionary office presuppose such difficulties and dangers ; if it demand a spirit so entirely subdued to worldly expectations, it may be inquired, What are the real inducements to undertake it ? We reply, then, that the motives which inspire a true-hearted Missionary, are sacred and highly important. Being greatly mortified in his affection to sub-lunary interests, his elevated faith is fixed upon a higher mark ; in the spirit of sacrifice he goes forth, and perseveres unwearied in his arduous course, looking for no other requital to himself in this life, than an inward peace arising from the hope of the Divine approbation. Yet the same views which induced the apostles and martyrs to encounter dangers and death, and which animated even the Son of God when he endured the cross and despised the shame, actuate his mind. He perceives that the human race are involved in transgression, and hastening to destruction ; and his benevolent heart prompts him to attempt to rescue them from ruin, and raise them to purity and immortal happiness ; and his zeal and fidelity are accompanied, even in the present state, with the most refined satisfaction. Who ever heard that the course of faithful Missionaries was unattended with this spiritual joy ? Which of them, at the close of life ever expressed their regret that they had been consecrated to this service ? The precious witness within themselves has been a spring of sacred consolation ; and although, like their Divine Master, the world has despised them, yet superior spirits witness and approve their faithful labors. But their principal motives relate to futurity, and their great expectations are transferred to the invisible state ; their minds anticipate the period of their Saviour's triumph, and in the day when he shall come to be glorified in his saints, they hope to form a part of his retinue, to receive from his lips the applauding sentence, and from his hand the unfading crown.

January 27. 1810.—The Directors think it proper to state to you two principles, in relation to the persons who are to be admitted into the Seminary ; which it will be their duty to observe, in order that its effects may be as beneficial as possible. One of them is, that the first three months after their entrance on the course of instructions, shall be considered as probationary ; and at the expiration thereof, it will be decided, by persons authorized by the Directors, whether or not they are to continue the remainder of the term, which is limited to two years. This regulation proceeds on the probability that some of the persons admitted as probationers may not prove to be endued with those natural talents, or Missionary dispositions, on which a course of appropriate instruction may be advantageously superinduced. The other principle proceeds on the necessity of guarding against the misapplication of the funds appointed for this object which being limited to Missionary purposes in exclusion of all others, the persons educated at this Seminary must, previously to their full admission, enter into a *personal responsibility*, that if, at the conclusion of their studies, they shall decline to engage in the work of Missionaries to some parts of the Heathen world, where the Directors might be desirous of sending them, or having engaged therein, abandon it on grounds

which appears to the Directors to be unsatisfactory; they will repay the amount of the expenses to which the Society has been subject in their education.

*Extract of a letter lately received by a gentleman in Edinburgh, from one of the Directors of the London Society for promoting the conversion of the Jews to Christianity.*

"I have the pleasure to inform you that the Almighty seems to continue to smile upon our endeavours. We have now twenty-four Jewish children in the charity school, some of whom are indeed snatched as brands from the burning; others appear to have their minds peculiarly affected with divine truths. What Christian can be informed, without the most lively sensations, that the poor Jew boy, (mentioned in the Brief Report,) before he goes to bed, calls the children in the house together and goes to prayer with them, in such a manner, that it would make a christian blush! What christian can read the letters, (copies of which I send you) from a Jewess, a child of thirteen years of age, to her mother and sister, both Jewesses, without being deeply affected on the behalf of God's ancient people, and lamenting that so little has been done for their instruction in christianity; in which case, through the divine blessing, many might now have been Israelites indeed, in whom is no guile; and others singing the praises of their God and Redeemer, in an upper and better world."

*The Report and extracts from the letters will appear in our next number.*

#### DEATH OF DR. W. M. TENNENT.

The following extract is from Dr. Green's Address.

"Let me die the death of the righteous, and let my last end be like his." Such we have every reason to believe, was the death of that dear man of God, whose mortal part we have just committed to its kindred dust. Having known him fully, you know that he lived the life of the righteous; and many of you know, by personal observation, that he approached death in a manner most exemplary and desirable. I am not going to say much about him—I am forbidden to do it, not only by the want of time, but by his own injunction. A few weeks since, when I was with him, he desired every other person to retire from his chamber: when calling me to his bed side, he said—and it was with a manner in which it was impossible to see, and not believe that he spoke from the bottom of his heart—he said, "I have to request, that, at my funeral, but little may be said of me. Let the occasion be made use of to do good to others, but let as little as possible be said of me." Never was I so struck, as at that moment, with the charms of deep and unfeigned humility. I asked him if he was not willing that the circumstances of his sickness and death should be mentioned, with a view to improve them? He said, "he must leave that, in some measure, to the discretion of his brethren." But he still subjoined—"it will not be necessary to say much of me." Much, therefore, I will not, and, indeed



litical affairs of the Heathen ; and we forewarn you that danger may await you, that you may be called to endure a great fight of afflictions, and, perhaps, seal your testimony with you blood.

Thus, Brother, we have in faithfulness laid before you our reflections upon this subject. Revolve then in your mind, examine your motives and expectations ; seek earnestly the wisdom that is from above ; and let your determination be well weighed, deliberate, and abiding. If they should produce a discouraging influence upon you, and dispose you to relinquish the intention of engaging in the Missionary service, it furnishes a presumption that divine Providence may not have designed you for this line of duty ; and it is far better that you should decline it in time, than repent of your engagement, or withdraw from your station after you have entered upon it.

If the Missionary office presuppose such difficulties and dangers ; if it demand a spirit so entirely subdued to worldly expectations, it may be inquired, What are the real inducements to undertake it ? We reply, then, that the motives which inspire a true-hearted Missionary, are sacred and highly important. Being greatly mortified in his affection to sub-lunary interests, his elevated faith is fixed upon a higher mark ; in the spirit of sacrifice he goes forth, and perseveres unwearied in his arduous course, looking for no other requital to himself in this life, than an inward peace arising from the hope of the Divine approbation. Yet the same views which induced the apostles and martyrs to encounter dangers and death, and which animated even the Son of God when he endured the cross and despised the shame, actuate his mind. He perceives that the human race are involved in transgression, and hastening to destruction ; and his benevolent heart prompts him to attempt to rescue them from ruin, and raise them to purity and immortal happiness ; and his zeal and fidelity are accompanied, even in the present state, with the most refined satisfaction. Who ever heard that the course of faithful Missionaries was un-attended with this spiritual joy ? Which of them, at the close of life ever expressed their regret that they had been consecrated to this service ? The precious witness within themselves has been a spring of sacred consolation ; and although, like their Divine Master, the world has despised them, yet superior spirits witness and approve their faithful labors. But their principal motives relate to futurity, and their great expectations are transferred to the invisible state ; their minds anticipate the period of their Saviour's triumph, and in the day when he shall come to be glorified in his saints, they hope to form a part of his retinue, to receive from his lips the applauding sentence, and from his hand the unfading crown.

January 27. 1810.—The Directors think it proper to state to you two principles, in relation to the persons who are to be admitted into the Seminary ; which it will be their duty to observe, in order that its effects may be as beneficial as possible. One of them is, that the first three months after their entrance on the course of instructions, shall be considered as probationary ; and at the expiration thereof, it will be decided, by persons authorized by the Directors, whether or not they are to continue the remainder of the term, which is limited to two years. This regulation proceeds on the probability that some of the persons admitted as probationers may not prove to be endued with those natural talents, or Missionary dispositions, on which a course of appropriate instruction may be advantageously superinduced. The other principle proceeds on the necessity of guarding against the misapplication of the funds appointed for this object which being limited to Missionary purposes in exclusion of all others, the persons educated at this Seminary must, previously to their full admission, enter into a *personal responsibility*, that if, at the conclusion of their studies, they shall decline to engage in the work of Missionaries to some parts of the Heathen world, where the Directors might be desirous of sending them, or having engaged therein, abandon it on grounds

which appears to the Directors to be unsatisfactory; they will repay the amount of the expenses to which the Society has been subject in their education.

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*Extract of a letter lately received by a gentleman in Edinburgh, from one of the Directors of the London Society for promoting the conversion of the Jews to Christianity.*

"I have the pleasure to inform you that the Almighty seems to continue to smile upon our endeavours. We have now twenty-four Jewish children in the charity school, some of whom are indeed snatched as brands from the burning; others appear to have their minds peculiarly affected with divine truths. What Christian can be informed, without the most lively sensations, that the poor Jew boy, (mentioned in the Brief Report,) before he goes to bed, calls the children in the house together and goes to prayer with them, in such a manner, that it would make a christian blush! What christian can read the letters, (copies of which I send you) from a Jewess, a child of thirteen years of age, to her mother and sister, both Jewesses, without being deeply affected on the behalf of God's ancient people, and lamenting that so little has been done for their instruction in christianity; in which case, through the divine blessing, many might now have been Israelites indeed, in whom is no guile; and others singing the praises of their God and Redeemer, in an upper and better world."

*The Report and extracts from the letters will appear in our next number.*

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### DEATH OF DR. WM. M. TENNENT.

The following extract is from Dr. Green's Address.

"Let me die the death of the righteous, and let my last end be like his." Such we have every reason to believe, was the death of that dear man of God, whose mortal part we have just committed to its kindred dust. Having known him fully, you know that he lived the life of the righteous; and many of you know, by personal observation, that he approached death in a manner most exemplary and desirable. I am not going to say much about him—I am forbidden to do it, not only by the want of time, but by his own injunction. A few weeks since, when I was with him, he desired every other person to retire from his chamber: when calling me to his bed-side, he said—and it was with a manner in which it was impossible to see, and not believe that he spoke from the bottom of his heart—he said, "I have to request, that, at my funeral, but little may be said of me. Let the occasion be made use of to do good to others, but let as little as possible be said of me." Never was I so struck, as at that moment, with the charms of deep and unfeigned humility. I asked him if he was not willing that the circumstances of his sickness and death should be mentioned, with a view to improve them? He said, "he must leave that, in some measure, to the discretion of his brethren." But he still subjoined—"it will not be necessary to say much of me." Much, therefore, I will not, and, indeed

I need not say. A volume of eulogy, or a monument of marble, would do him less real honour than the temper which made him unwilling to be applauded.

He was descended of a family by whom the American Church has been much benefitted. The name of Tennent is justly venerable and precious, to the lovers of evangelical truth, and a faithful gospel ministry. A man of this name and family has not been wanting in the sacred office, in our connexion, for about a century past, till now. Dr. Tennent died in the sixty eighth year of his age. He was early pious. He received his education at the college of New Jersey. His attainments in literature were respectable; and a few years since he was honoured with the degree of Doctor of Divinity. He began to preach in his twenty-third year. He was first settled at Greenfield, in the state of Connecticut. Thence he was called to this Church, about twenty-seven years ago. Here he laboured with fidelity, and not without effect. He has never dishonoured his Christian or ministerial character, by negligence, or by misdeed. He has incessantly inculcated the great truths of the gospel, and he has adorned them by a life exemplary in all the relations which he sustained.

He has been declining in health for more than three years, and last spring he began to die. So he then thought and said: and the event has proved that he judged rightly. Since that period, his declension to the grave has been regular; and certainly it has been one more instructive, comfortable and edifying, than has ever before been witnessed by me. He had no fear of death. He had indeed, a strong desire "to depart, and to be with Christ." (Phil. i. 23.) Yet he was not in haste to be gone. He was willing to wait his appointed time. He sustained his long illness with a patience and cheerfulness that was truly surprising. He sought to employ every moment, and every opportunity that offered, to speak or do something that might promote the spiritual welfare of those around him. Many opportunities did offer, and much good has he done. The enviable state of his mind was mentioned by his friends: and numbers, not only of his own charge, but of his remote acquaintance, visited him in his sickness; and very favourable, and apparently deep impressions, have, in several instances, been made by his addresses to them. Perhaps he has preached more powerfully, and more effectually, since he has been dying, than in his most vigorous days. Those, indeed, must have stubborn hearts, who have not been softened by what they have seen and heard in his apartment where he expired. While he was tottering on the brink of the grave, he was several times brought into this house, and I think you can never forget how he looked, and how he spoke—May you remember, and improve, to your eternal benefit, these last and affecting labours of his love.

He told me that he had none of those rapturous views of future glory which some have known. What he thought *little*, perhaps others would have thought *much*; for during the interview at which he said this, he seemed to talk like one who was looking right into heaven.—But be this as it might, he certainly had an even, unshaken, animating hope, which was most uncommon. Though he had formerly been afraid of death—though he was constitutionally subject to fluctuating feelings—and though his disease was calculated to exhaust the animal spirits, yet, for eight months past, I believe he did not pass one gloomy hour, nor suffer depression from one serious fear. What could so sustain him, but the grace and power of God? "Let me die the death of the righteous, and let my last end be like his. In reading a pious commentator\* on these words, I found a description of the last scenes of

\* Scott on the passage.



our brother's life, as exact as if it had been drawn for him—"That calmness, (says the writer,) with which a true believer expects and submits to the stroke of death; that hope full of immortality which supports him at the solemn season: and that prospect of eternal felicity in another world, in which he rejoices, and which he recommends to others render his latter end desirable." Desirable, indeed! Every other object of desire on earth is worthless and contemptible in the comparison.

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ON THE DEATH OF A YOUTH—BY A LADY.

Adieu, thou dear one; o'er thy mournful bier  
 Let soften'd sorrow drop the tender tear:  
 But not such tears as poignant anguish shed,  
 When bleeding nature bath'd thy dying bed.  
 When o'er thy pillow love parental hung  
 To catch the last faint accents of thy tongue  
 To feel in thee the agonies of death,  
 Admire thy patience and confirm thy faith.  
 Ah me! what torture must thy bosom wring  
 When death approaching shews the serpent's sting  
 Since ev'n his mildest, his most gentle dart  
 Flies keenly pointed to the human heart.  
 'Tis thine, O death, to break the fondest ties,  
 To blast the buds of sublunary joys:  
 But tho' thy gloom must worldly glory shroud,  
 Religion points a rain-bow in the cloud.  
 Thy baneful influence knows not to destroy  
 The blessed seeds of everlasting joy.  
 One grain of vital piety is more  
 Than regal state, or mines of golden ore.  
 A filial union to the God of grace,  
 The gracious smiles of a Redeemer's face,  
 Throw heavenly radiance 'round the fading form  
 And keep the soul collected in the storm.  
 Mark the sweet influence of the Heav'nly dove;  
 The pangs that weaken nature, strengthen love  
 Does not its force the breaking heart expand:  
 It reaches forth the cold and trembling hand,  
 Gives kind expression to the glazed eye,  
 And says, or seems to say, I cannot die.  
 Rise happy spirit, clad in beams of light:  
 Hope in fruition lose, and faith in sight;  
 In knowledge, truth and holiness improve,  
 And rest forever in the lap of love.

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CHRISTIAN CONVERSE—BY THE SAME.

Hail! happy hours of social intercourse,  
 Of converse rational, and oft enlarg'd  
 Beyond the boundaries of time and sense!  
 To the eternal interests of a class  
 Of beings, forming, in this changeful world,  
 For an unchanging state of bliss or woe.  
 Here is a subject of the first import,  
 In which all species have a joint concern,  
 Here no diversity in shape or hue,  
 Language or occupation, disunites:

The sable sons of Afric, and the cold  
Benumbed tenants of the frigid zone,  
Meet with the children of serener climes.  
The most affecting intercourse of soul  
Springs from our common origin and end:  
Springs from our mutual wants, our hopes and fears:  
Is strengthen'd by our very impotence;  
Drawn closer by a sense of common guilt.  
Julia felt her wound: O! that all might feel,  
And feeling seek to Jesus for the cure!  
The very hem—the border of his robe,  
Touch'd by the trembling hand of faith, conveys  
A salutary influence. O how sweet  
Is life, sweet flowing from the fount of life!  
Ten thousand times more sweet than self restor'd.  
If that were possible, it still would want  
The sacred charm attending life in him;  
That undecaying principle, that seal  
Which makes the blessing permanent as great!  
Inspiring such sensations as become  
The heirs of an inheritance in light;  
Children of promise, an adopted race,  
Who nothing, saved by free donation, claim:  
In whom the influence of constraining love  
Opens the spring of gratitude and praise,—  
Of heart-felt confidence, where trust is due;  
Whilst self-dependence withers at the core.  
In Christ is treasur'd up their all in all,  
In him their peace their virtue is secure.  
Virtue's the vital fluid of the soul;  
The life she does not feed, is living death;  
Without her genial influence, earth were hell;  
Her pure unmingled agency is heav'n.  
A perfect model of her peerless charms  
Was once exhibited in human life,  
But ah! to jaundic'd optics! 'Twas most strange,  
Virtue personified should meet the fate  
Of blasphemy and treason: Stranger still,  
The perpetrators of the blackest act  
That stains the annals of recorded time,  
Should th' appointed instruments of heaven,  
To ope the fountain, which our murderous hands  
(For O my sins conspir'd to strike the blow!)  
May purify, may wash from every stain.  
Behold that lovely, violated form,  
And yet inviolate! for lo! he stands—

Even in the centre of temptation stands,  
Under the pressure of imputed guilt,  
Maintains his innocence, devoid of guile.  
His bright effulgence breaks thro' ever cloud,  
Darting convictive light on Pilate's mind;  
But not converting; else not Cæsar's ire,  
Nor the dread rage of congregated worlds,  
Had led him meanly to desert the cause  
Of persecuted sanctity and truth.  
Pilate deliver'd him, his judgment clear'd,  
To the infuriate malice of his foes.  
But God, in him, condemn'd our numerous crimes;  
He bore them in his body on the tree.  
His sinless soul, the sacrifice for sin,  
Left the poor mangled tenement of clay,  
A piteous spectacle: but far too pure  
To see corruption. Could thy bands, O death,  
Prison the author of eternal life?  
Impossible! ev'n in thy deepest caves  
The seeds of immortality are sown.  
Glorious he rises from Cimmerian gloom,  
Restores our nature, lifts a fallen world,  
Brightens the face of heaven, and baffles hell.  
Jesus, exalter of humanity,—  
Our nature's author, ornament and end;  
Our husband, elder brother, and our God,  
In thee we triumph; in thy blessed name,  
Are wisdom, riches, majesty and love.  
Fly, fly, ye heralds, bear that precious name  
To the remotest corners of the earth.  
Ye kindreds nations, languages, attend!  
Flock to his standard, rally round the star,  
Of genuine virtue, follow in his train,  
Who marches forth to conquer, and will crow.  
His true adherents with unfading bays.  
Repine not at discipline, in this land  
Of preparation: ever bear in mind  
The blessing's, as unmerited as great;  
But for compassion, infinite and free,  
Inevitable ruin were our doom.  
Think on the cup our glorious leader drain'd  
'Till every murmur's smother'd in its birth.  
Father, thy holy will not mine, be done;  
Such were the pious breathings of his soul,  
Such was the temper of our blessed Lord,  
Our expiation, advocate and judge.



Such, if we bear his image, will be our's.  
 Unite, to ascend the steep and narrow way,  
 Trac'd by his footsteps to a better world;  
 Laid open by a miracle of grace;  
 Enlighten'd by an efflux from the fount  
 Of light supernal, an unfading beam,  
 Which pours increasing radiance, as the orb  
 Of mental vision strengthens, and casts off  
 Those sensual films that wilder and betray.  
 Eternity gives consequence to time;  
 The common cares and business of life  
 Assume a dignity unfelt before,  
 View'd in connexion with a future scene;—  
 Forming the character, complexion, fate,—  
 Of whom? the child of yesterday, tis true,  
 But heir to an eternity of bliss  
 Or woe unutterable, as fashioned here  
 To honour or dishonour, heaven or hell!  
 And shall the transitory things of time  
 Maintain usurped predominance; absorb  
 The silent hour of serious tho't, defraud  
 The social meeting of its noblest theme?  
 What is there in this sublunary world,  
 With all the various blessings it contains;  
 Blessings, indeed, when gratefully receiv'd,  
 And us'd with a due reference to the next;  
 Devoid of hope in God, without the light,  
 Of pure religion's renovating flame;  
 Forcing a passage thro' the clouds  
 Of sin and sorrow, to that ether pure,  
 Where neither sin nor sorrow finds a place?  
 O! I would give my life's blood, freely give  
 The last red drop that warms my throbbing heart,  
 That the partakers of that blood, who were  
 Borne in the arms and nourish'd at the breast  
 To which in tender infancy I clung  
 Might taste the heavenly blessing—might emerge  
 From the low mire, the very dregs of sense—  
 To air in which immortals can respire;  
 Where love to God, unfeigned love to man,  
 Genuine contrition for offences past,  
 And holy resolutions, in his strength  
 Thro' whom the true believer waxes strong,  
 Lays the foundation of a useful life,  
 And happy death, when heaven's high will ordains:

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persons have not the courage, nor the opportunity of making known in this life the benefit they have received. Heaven will present a thousand glorious instance of this nature, to the astonishment and joy of faithful ministers, and of zealous christians, who have laboured to shed abroad the sweet savour of the Redeemer's name.

From the serious consideration of these things accompanied with the divine blessing, which is earnestly implored to descend on every reader, may it not be hoped that there will not be one disciple of Jesus who follows the Lord fully, and who is desirous to be always abounding in the work of the Lord, but will be disposed henceforth to add this method of doing good, to those he has formerly employed?

But perhaps he may inquire, "What tracts are most proper to be given away, and calculated to do most good that I may procure them." This is a question of no small importance. For as it is with religious books, some are highly valuable, some are comparatively useless, and some are exceedingly hurtful; so it is as to small tracts. Too much care cannot be taken, that they should all be excellent in their kind. Those who compose them should exert their talents to the utmost; and those who give them away should carefully examine what are best worth their distribution. The following qualities should be sought for and are united in a good tract.

*Pure Truth.* This flowing from the sacred fountain of the New Testament should run from beginning to end uncontaminated with error, undisturbed with human systems; clear as crystal, like the river of life. There should be nothing in it of the *shibboleth* of a sect; nothing to recommend one denomination, or to throw odium on another; nothing of the acrimony of contending parties against those that differ from them: but pure good natured christianity, in which all the followers of the Lamb, who are looking for mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure, as in one great common cause. Nor should any worldly scheme be interwoven with the truth; nor attempted to be concealed under its folds. Here should not be seen the slightest vestige of any carnal end, in any form, or for any purpose, however laudable some may think it; nothing but divine truth, unminged unadulterated, and pure as it came from heaven, fit for the whole human race to imbibe.

There should be *some account of the way of a sinner's salvation* in every tract. That they should be on different subjects is highly proper, and greatly conducive to their utility. But in all there should be interwoven the method of a sinner's recovery from guilt and misery by the atone-



ment and grace of the Redeemer. So that if a person were to see but one, and never have an opportunity of meeting with another book, he might plainly perceive, that, in order to his salvation, he must be born again of the Spirit, and justified by faith in the obedience of Jesus unto death. A tract without this is very defective indeed.

*It should be plain.* Perspicuity here is next to truth, the first quality of a good tract. If the rhetorician's rule, "That the meaning should be not only so plain that it may be understood, but so plain that it cannot possibly be misunderstood," call for the writer's observance in one instance more than another, it is here, where the mass of the readers is but little acquainted with divine things, and their minds unaccustomed to application; and who, therefore, need to have truth made clear as the light of day. The want of this quality is more than sufficient to exclude a tract from circulation.

*It should be striking.* The design is to engage the attention of those who have but little relish for divine things: and how difficult a matter that is when religion is the subject, those who are accustomed to address mankind on their most important interests, can fully testify. However good a tract may be, as to purity of doctrine, and perspicuity of style, if it be not so composed as to interest the reader in a more than ordinary degree, it is in danger of being thrown aside without a perusal. There is a way of representing divine truth which renders it striking, and makes it penetrate the mind, and arrest the attention. With this view, strong, pithy expressions, lively representations of truth and pathetic addresses, are here quite in point. For this quality should the liberal distributor of tracts diligently search.

*It should be entertaining.* A plain didactic essay on a religious subject may be read by a christian with much pleasure; but the persons for whom these tracts are chiefly designed, will fall asleep over it. This will not do: it is throwing money and labor away. There must be something to allure the listless to read, and this can only be done by blending entertainment with instruction. Where narrative can be made the medium of conveying truth, it is eagerly to be embraced, as it not only engages the attention but also assists the memory, and makes a deeper impression on the heart. *Dialogue* is another way of rendering a tract entertaining. The conversation draws the reader insensibly along. He is generally one of the speakers introduced: he finds his own sentiments and reasonings attacked and defended: he feels every argument that is adduced; and the subject fixes itself strongly and deeply in his mind.